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tion of Lucas and Lisle, August 28, 1643; and so this use of the term would seem to antedate the earliest example (1649) in *NED*.

Page 150, line 392: "lieger-hangman." Not recorded, under "Ledger. B. *adj.* † 2."

Page 152, line 455: "Tennis." *NED*. fails to distinguish the part from the whole; Tennis would seem to have been not only a game, but also a single stroke in that game.

Three other points may also be listed here, as more or less directly connected with Henry King:

Page 14, line 1: "Table-Book." Jasper Mayne in his lines *Upon Mistris Anne Kings Table Book of Pictures* (Harl. ms. 6931, ff. 59-60v, and Addit. ms. 33,998, ff. 57-58, in the British Museum), seems to have used the term rather in the sense of 'illustrated album' than in that of 'blank book,' and if so to have anticipated by over two centuries the earliest example (1845) under 3 in *NED*.

Page 39, line 21, note. The word "Sorne," 1562, is unrecorded in *NED*.

Page 67, line 18: "Calenture." A variant form, not recorded in *NED*., is "callander"; cf. Fuller's *Church Hist.*, ed. Brewer, v, 437, footnote extract from Bishop Rudde's sermon before Elizabeth in 1596.

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THE TWO ST. PAULS

The following lines from Langland and Chaucer attribute, directly and indirectly, to St. Paul the Apostle the trade of basket-making, instead of tent-making, as a means of livelihood. I have been unable to discover this tradition elsewhere.

Poule, after his prechyng, panyers he made,
And wan with his hondes that his wombe neded.

Piers Plowman, B. xv, 235 f.

I wol not do no labour with myn hondes
Ne make baskettes, and live therby,
Because I wol not beggen ydelly,
I wol non of the apostles counterfete.

Pardoner's Prologue, 443 f.

May it not be that this error arose from a confusion of St. Paul the Apostle with St. Paul the Hermit? Of the latter, St. Jerome tells us that the palm-tree furnished him with food and clothing, and in speaking of his "tunic" St. Jerome writes (*Vita S. Pauli*, Migne, *Pat. Lat.* XXIII, col. 27): . . . "Tunicam ejus, quam in *sportarum* modum de palmae foliis ipse contexuerat." According to Mrs. Jameson (*Sacred and Legendary Art*, 6th ed., p. 748) St. Paul the Hermit appears in medieval art clad only in a *mat* of

palm-leaves. It is not without significance that in the lines immediately preceding those quoted above, Langland has been discussing the life of St. Paul the Hermit.

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SPENSER'S VISIT TO THE NORTH OF ENGLAND

Between the poet Spenser's taking his master's degree at Cambridge in 1576 and his known secretaryship under the Bishop of Rochester in 1578 there is an interval which no biographer has been able to fill otherwise than conjecturally. The popular explanation of scholarly tradition would have it that he spent at least a part of this interval with relatives in the north of England,—an eighteenth century *obiter dictum* with no other apparent foundation than a gloss to the June eclogue of *The Shepheardes Calendar*. There "E. K." explains that Spenser's phrase "Forsake the soyle" alludes to the poet's private affairs, who "for his more preferment remouing out of the Northparts came into the South . . ." The relatives—*desunt*.

It is uncertain just how much credence we should attach to "E. K." at this point. There is here, as elsewhere (January gloss to *Colin Cloute*) in the *Calendar*, the appearance of an implied parallel to Virgil, who left Mantua in the north of Italy to go to Rome. Spenser similarly journeyed southward to Kent and London, and for the sake of the parallel he may well have stretched the "Northparts" to include Cambridgeshire. If "E. K." be not here the poet or the poet's mouthpiece, he may even misrepresent Spenser, for the lines contain no certain indication that such was his meaning. Indeed, they provide evidence to the contrary. Hobbinoll (*i. e.*, Harvey) a few lines later says: "Leave me those hilles . . . And to the dales resort." Now, in the *Calendar*, especially in the succeeding eclogue, hills stand for places of high honor, and the plains for the post of humble virtue. Consequently, to leave the hills would be to abandon ambition. The invitation of Harvey would be a poetical plea in favor of the country life. And such a sense would be more apt at publication in 1579 than allusion (strangely forced) to an event at least two years old.

Apart from this very equivocal evidence, it has been urged that Spenser's family was of Lancashire. Certain editors and writers of monographs, indeed, have continued to repeat the statement uncritically since it was controverted (*Anglia*, xxxi, 72 ff., "Spenser's Rosalind"). Without recapitulating the argument, it should suffice to correct finally Grosart's misuse of Harvey's Letterbook. This is his sole telling argument. He quotes (*Spenser*, i, lv) from what purports to be a letter by Harvey to Spenser:

"To be shorte, I woulde to God that all the ill-favorid cōpyes of my nowe prostituted devises were buried a greate deale deeper in the centre of the